[963] [162] They are subdivided into three fractions: Oulad Elias, Oulad Asseroum, and Oulad Fassi, grouping about 120 people.

[233] They possess about 100 camels and 280 to 300 goats. They formerly occupied the small centers of cultivation of Sékaïa and Tagemout, [423] [241] which they own, but which they abandoned for lack of water and manpower. Very religious, they are for the most part affiliated with the sect of the Tijaniyyah; four or five of them adhere to Senusism [795] [798] /Sanusiyyah sect. Ed./. They have among their number two pilgrims who have made the trip to Mecca, a very rare feat.

[669] In 1904 they were completely raided by Lieutenant Besset and kept out of the revolt of 1916-1918.

The Kel in Rhar'. -- The Kel In Rhar' probably owe their name to the village of In Rhar' in the Tidikelt, where they must have lived before coming to settle in the Tafedest.

[173] /200/ Their oral tradition relates that they were conquered by Sultan Goma and bestowed upon the Kel Rela at the time of the division of the Imrad.

[162] Numbering about 150 persons, they camp on the eastern side of the Tafedest, and also nomadize in the region of Méniet and in the Immidir.

[233] Before World War I they owned nearly 800 camels and 1, 500 sheep and goats. Their camel livestock has now fallen to 200 head.

[241] [423] They own gardens at Mertoutek, a little center which belongs to them entirely, and at I-n-Amegal, Déhine, and Abézou.

[795] Like the Ihéiaouen Hâda, they are mostly affiliated with the Tijaniyyah sect.

[669] During the revolt of 1916-1918, they refused to rise against us, which caused them to be raided by the Ajjer Tuareg.

[224] They are renowned as very great hunters of wild sheep.

[65] The Kel In Rhar' annually pay the aménokal six bags of dates and a young camel.

[162] The Kel Tafedest. -- The Kel Tafedest or Kel Tégatoufé (or ant people) are a very poor small fraction including some 50 persons, 18 of them women.

563 They nomadize near the Garet ed Djenoun, the Aseksem, Amegid, and the Adrar Torha; they own about 300 goats and 30 [233] camels. (1938 census, as opposed to 600 goats and 200 camels in 1905.)

[241 423] They are the owners of a few gardens in the Tafedest.

[795] They are quite religious and members of the Tijaniyyah order.

[65] The Kel Tafedest annually pay the amenokal four loads of dates and a young camel.

The Kel Immidir. -- The Kel Immidir, or Kel Mouydir, are still called Ihéiaouen-n-Tin-Emma. They are of the same origin as the Ihéiaouen Hada and the Kel Tazoulé.

[162] They are subdivided into Kel Terahart and Kel Raris and include about 50 people. They nomadize in the Immidir massif toward Joraf and Tagmout and have areas for nomadization between Ifetessen and In Eker.

[233 464] They are poor people who own about 20 camels and 250 goats. Very good merchants and excellent caravaneers, they hire themselves out to camel owners to provide for their needs.

[162] /201/ The Isselamaten must be added to the Kel Immidir. They are a small fraction of about 15 tents which lives with them and nomadize near Aneserfa, Arak, Ahohor, Tagemout, and Tiredjert.

The Kel Tazoulet. -- The Kel Tazoulet or Dag el Mesk camp in [162 233] the Tazoulet region and near Tazerouk. They number about 225 people and own 285 camels and more than 2,000 goats. They dryness [132] of the region which they inhabit forces them to take refuge in the Sudan when there are no rains in the Ahaggar.

[241 423] They possess gardens at Bloumet, Iberbern Touakkine, and at Tazerouk.

[669] They were in contact with the Ait Loaien and followed the latter in revolt, participating with them in the battles of Tit and the Ilaman wadi.

[795 788] They are quite religious and members of the Tijaniyyah. Four or five of their number have made the pilgrimage to Mecca.

631 Taken away from the Ṭaitok and made free, they were put back under their command in 1909.

631 They nomadize from Silet to Reggan and Aoulef. The land
131 over which they range includes all of the Ḍrar Ahnet, the Aseg'rad, and part of the Immidir. The boundaries which separate them from the Issekkemâren are as follows: Tin Tir'atimine and Tagemout (belonging to the Kel Immidir) on the northeast; Arak wadi as far as Amsir, and Méniet (belonging to the Kel Immidir) on the east, by the In Rabit well; they have at their disposal all the mountainous part on the south, including In Ziza and Nahalet, that is, the whole region bordering on the Tanezrouft and bounded on the east by Ouallen, the last watering place before the Tanezrouft; to the north by the Ḍsouf Mellen wadi.

[132] In dry years they descend to the Sudan in the region of In Abangarit-In Gall and Tamaṭa. They camp near the Ṭaitok in the Ḍrar Tazerzaṭt, where they escape the control of the Algerian and Sudanese authorities.

They formerly exploited a sebkha in the In Méraguen wadi.

631 In 1905 they were a group of 35 to 40 tents. In the 1938 census,
[162] they numbered no more than 58 persons, 21 of them men.

[181 Rather pugnacious by nature, they always accompany the
721] Ṭaitok on their expeditions and share the loot with them in equal parts.

[669] During the World War, they stayed in the Ahnet and /207/ took part in the revolt only individually by supplying the rebels, willingly or by force. Only at the end of 1917, under the influence of Ajjer elements, did they rise up and pillage in Ḍrar and at Akabli.

[181 They are rather unreligious; they follow the Malekite rite,
795] and some are members of the Tijaniyyah order. They profess great respect for the marabouts and willingly receive them in their camps. At the beginning of the conflict the agitator Abidine of
[669] the Timbuktu Kounta, took refuge among them; he had led the struggle against us in Timbuktu for a long time.

They are little versed in the religion and are incapable of reading the Koran, with the exception of a few men among the Taïtok, for example, or in the Sudanese tribe of the Kel es Souq. There are very few marabouts among them, and those who are there, with a few exceptions, live there in a spirit more mercenary than anything else. Among the Tuareg there are no imam or mufti, and /305/ mosques are reduced to simple prayer places formed of an alignment of stones.

Many Tuareg do not follow the prescriptions of the Koran, and a few years ago some chiefs relied on the marabouts "to make their prayers for them!" Those who practice do it ostentatiously. A great number are affiliated with religious orders, but they are usually ignorant of the meaning of the rites. Thus, in the middle of the nineteenth century, the brotherhood of the Tijaniyyah was powerful among them. The majority of the people that the explorer Foureau met during his voyages in the Tassili were members, but he points out that there were also a few Qādiriyyah. Chief In Guéddassen and a certain number of nobles of the Ghat region were Senusi /Sanusiyyah sect. Ed./. So long as the Oulad Sidi Cheikh, who were the most important groups of the Tijaniyyah, fought France, the majority of the Tuareg remained attached to that brotherhood, but afterwards many of them adopted Senusism. The principal representatives of the Tijaniyyah in Tuareg country were the Tassili Ifora, whose zāwiyah of Temaçinine had been founded by one of them, El Hadj el Foki. His son Moussa acquired very great renown as a holy man, and so his tomb, located near the little palm grove, is honored by all the northern Tuareg.

The Tuareg of the Adrar des Iforas are affiliated with the Qādiriyyah and received the ouerd from Cheikh Bay, a former Kounta marabout from Teleya; he died a few years ago, and his renown extends over the whole Sahara. Among the Ioullimmiden, some tribes are Qādiriyyah (Kel es Souq) and others Tijaniyyah (Daoussahak).

Some Tuareg scrupulously practice fasting, and the different Moslem holidays are now followed punctually. But along with that they keep the ahal, monogamy, and matriarchy.

Pagan survivals. -- Ten centuries of Islamism have not completely rid the Tuareg of their former beliefs. They still believe in the existence of an animated world peopled by elements acting visibly or invisibly, living in minerals, vegetables, water, etc. To be sure, these beliefs are growing blurred, dwindling and losing their intensity, but the Tuareg still live with them, even going so far as to practice certain rites, just as in the country in France.

Their belief in supernatural matter is more than we could possibly imagine. They believe in genii (ahinnen or imdounen) who inhabit the mountains, springs, steep places, and some trees. They protect themselves from them by numerous talismans, which they beg from the marabouts, or by the practice of exorcizing. The women are even more credulous than the men on this point. They consult the dead by going to pray on their tombs and ask them news of those who are absent.

Petrographic cults are still very much alive among the Tuareg. They believe that some stones are haunted, and to gain the good will of the spirits they place votive offerings in the form of pebbles nearby. Therefore, at the crossing of some mountain passes and some unavoidable paths one often finds enormous piles of stones imitating tumuli, or else many little piles placed on both sides of some camel trails. Some ancient tombs are the object of a quite peculiar worship, for example the one discovered at Tazerouk a few /308/ years ago by Captain Niéger. This tomb, on which lay several stone statuettes, polished axes, and numerous Neolithic objects, was still visited in recent years until the time when it was excavated by the French. The Tuareg deny this, of course, but the discovery of objects placed there recently (fragments of cloth, beads, etc.) proves it. The stone statues represented the Tibaradines, that is, "the maidens." They were supposedly a highborn woman and her servant who were turned into stone because the mistress

Chapter Vi

War

This is a big word to use for a series of fights, raids, and 721
battles without great losses, but I still cannot find another to describe, for example, the struggle which engaged the two confederations of the Azdjer and of the Ahaggar and which lasted almost three years, with long intermissions.

No description could give a more accurate idea of it than the detailed account of this struggle which was told to me and which may be read later in the chapter dealing with the history of the Ahaggar /not translated/.

Chapter VII

Religion. Marabouts. The Fast. Religious Orders

The Tuareg, taken as a whole, are not at all religious. 779
This is due first to the fact that almost none know Arabic and 781
consequently the Koran, which may not be translated. Be- 795
sides, it is known that the Tuareg, like all Berbers, espoused the doctrines of Kharijism in the eighth and ninth centuries of our era, and that it has taken a long time to guide them back to orthodoxy.

During this period, Salih, son of Tarif, put out a Koran in 795
the Berber language, which was destroyed at the time of the 797
repression, and we will see that the Tuareg have kept among their superstitions "survivals" of the teachings of this Salih.

An example will illustrate well the present state of mind of the Tuareg from the religious point of view: /58/